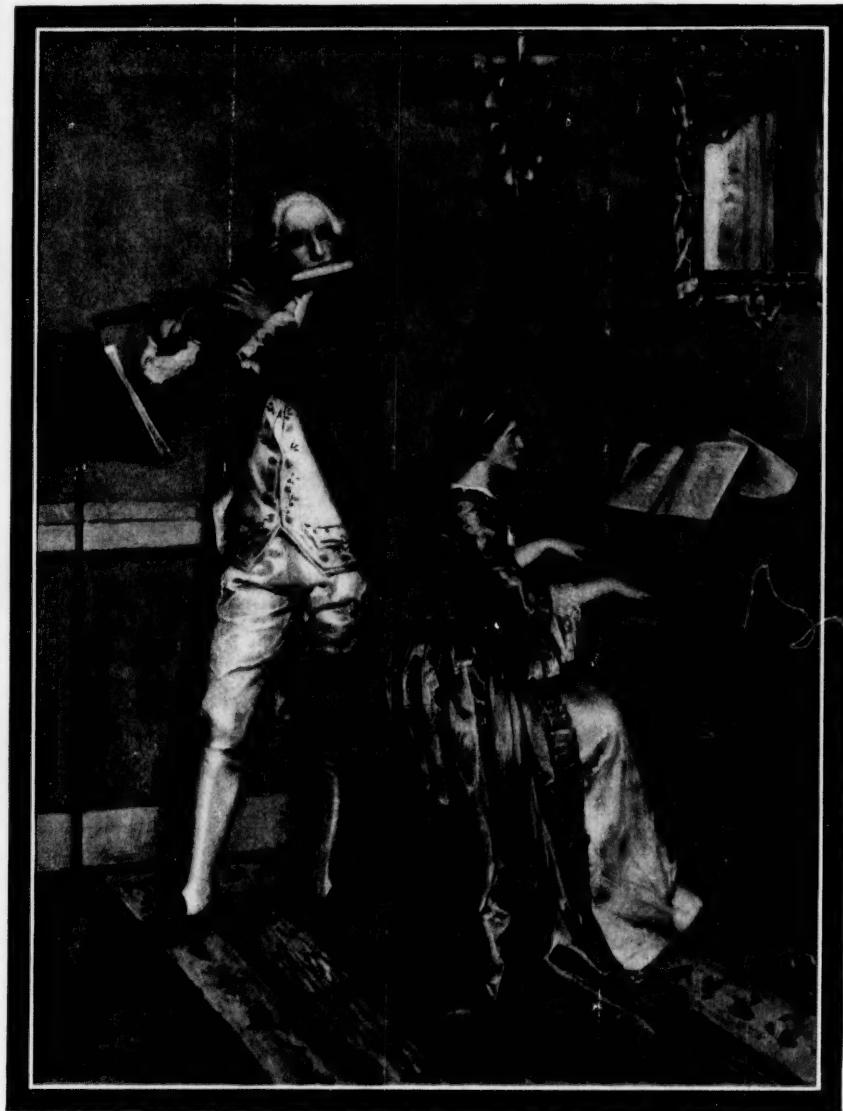


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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



HENRY MOSLER, ARTIST

A GLIMPSE OF THE SOCIAL LIFE AT MOUNT VERNON

Washington and His Daughter

FACING THE CRISIS OF THE AGES—A MANIFESTO THAT
STARTLED A WORLD—CONSTITUTIONAL RIGHTS

15 CENTS A COPY

WASHINGTON, D.C.

*A*nnouncement

For thirty-one years the **LIBERTY** magazine has appeared in substantially the same form and dress as you see it today. Beginning its thirty-second year as a faithful exponent of religious-liberty principles, this unique journal is destined to play an important part in the defense of the fundamentals of human rights so vigorously assailed in many quarters at the present time.

The free exercise of the conscience in religious matters never was more in need of a champion than in these times of shifting ideals. Some of the ablest statesmen, jurists, lawyers, and clergymen will be contributors, dealing with the vital issues which affect our liberties. An excellent variety of helpful, needful articles will appear from the pens of prominent writers who discern the times in which we live and what we ought to do. The publishers believe the present-day need of new emphasis on the principles of religious liberty and the solid foundations upon which these rest, warrant the most attractive presentation possible.

With that in mind, it is planned that beginning with the first quarter of 1937, **LIBERTY** should make its appearance in a new dress with a changed page size and new layout. Many who are confronted with the defense of religious liberty, have learned through the years to esteem **LIBERTY** very highly and to recognize its dependable sources and materials. These proposed mechanical changes, together with a larger variety of experienced, able writers, should place **LIBERTY** in even greater demand than heretofore.

The price will remain the same—fifty cents for single yearly subscriptions, and one dollar for a club of four yearly subscriptions to separate addresses.

THE EDITORS.

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

VOL. 31, NO. 4, FOURTH QUARTER, 1936

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PHOTO BY E. L. RICHMOND

The Washington Monument on the Grounds of the State Capitol in Richmond, Virginia

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FACING the CRISIS of the AGES

UNDER the ancient Hebrew economy, men of discernment and discretion were chosen, and set in strategic positions to watch for danger signs that threatened the safety of the nation and the welfare of the people. These watchmen were held strictly to account for their failure to give warning at the approach of danger. Today the same principle holds among the nations of earth. Men of wisdom and discernment, in both the church and civil government, constitute the watchmen who are to give warning when danger is apparent, that means may be provided to safeguard from calamity and disaster.

As in ancient times, so today many will not heed the warnings, and the watchman giving the alarm is often made the target for criticism and ridicule. So, too, the watchman, through fear of personal loss or for political reasons, fails to discharge his full duty, or may even close his eyes to the dangers and declare that all is well. That a great menace hangs like a black pall over the nations of earth today cannot be successfully denied. Warning voices are heard from the corners of the earth, from far and near, but as yet no appreciable response on the part of the people is evident. Yet of late, nation after nation finds itself in the throes of a revolution, and in quick succession loses its right to popular government and is subjected to the rule of those malignant isms that are the plague of mankind, and that deprive the people of every civil and religious right held dear by men everywhere.

A Challenge to Every Lover of Liberty

•

By Hon. George A. Williams

It matters not by what name it may be called, whether socialism, Fascism, communism, or what not, its applied philosophy produces the same fruitage. Each and every one of these modern isms is bitterly and altogether inimical to the inherent rights of man, and each one has openly and repeatedly declared its undying hatred of the highest ideals of Christian civilization. Under their teaching and practice, individualism is destroyed and man's every inherent desire and impulse is made subject to the state. The innermost longings and demands of the soul are repressed and crushed. The rights of a God-given and God-directed conscience find no place of expression. Religion is outlawed and church property confiscated, or a state church is set up, as pleases the whim of those who have usurped authority. Were it not so tragic, it would be amusing to witness the bombastic efforts of a few puny men to do away with the God who made them and to efface from the hearts and minds of men their acquaintance with the Creator.



"Men of Wisdom and Discernment . . . Constitute the Watchmen Who Are to Give Warning When Danger Is Apparent"

Calling these isms modern is a mistake, for their origin is hidden in antiquity. They are as old as the rebellion against God. Ever and anon they appear in a new dress and under a new name, but always with the same subtle purpose. They prosper most in times of distress, when there is deprivation, want, and anxiety. At such times men's minds do not function with clarity. They are easily persuaded that what is, is wrong, and forgetting the happiness and prosperity of the past, they accept the theory that the jettisoning of

the present system of government and of society and the adoption of a new (?) one, will bring order out of chaos and an equal distribution of the wealth of the world. In the stress and suffering of the present, the people fall an easy prey to agitators and scheming politicians who seek to capitalize the distress and anxiety of the people and advance their own selfish interests.

That many advocates of the principles of socialism and communism are sincere does not help the situation in the least nor lessen the resultant evils. The fact remains that in every nation where these isms have gained the ascendancy the people have been the losers. The democratic rights of citizenship are taken away or are made a mockery. Witness, as the world did recently, the heretofore free people of a great nation being called to the polls to exercise the right of franchise, and then being handed a ballot containing a single list of names with orders to vote for those names or suffer the most severe penalties. Where these isms hold sway, civil rights disappear, and at once. The state is supreme, and every man is regimented in all his activities. He is told what business he may engage in and how he shall conduct it, the number of men he must employ and the wage he shall pay. All initiative is destroyed or made subject to the whim of the government. Political and civil liberty has no place in a communist state.

It is equally true that with the loss of political and civil liberty there can be no religious freedom. The one is a concomitant of the other, and they are never found separate for any length of time. All through the ages, men have struggled and suffered that the inherent longings of the soul might be satisfied. This right has been purchased with blood and tears unmeasured. And in these latter days it has seemed that democracy and religious freedom had triumphed over their enemies and were to be, in all their full-

(Continued on page 26)

What Fools We Mortals Be

**Loath to Accept New Ideas and
Truths Not Before Revealed,
Though True Through
All the Ages**

By
C. S. Longacre



MANKIND, in general, is opposed to any new ideas which are foreign to its way of thinking. It is extremely difficult for most people to make adjustments to new environments, or to accept offhand any innovations which lead into new fields of thought and endeavor.

When Thaddeus Fairbanks, of St. Johnsbury, Vermont, first invented a cast-iron plow and obtained the exclusive right to manufacture and sell it, the farmers at first refused to buy it or use it in their fields as an experiment. They called this new cast-iron plow a "new contraption" that would break in pieces, and said that the broken pieces would poison the soil and make it unproductive. But today, that plow, in modified forms, is used by every farmer; and he has discovered that if it breaks it does not poison the soil.

Galileo Placed on the Rack

When Galileo, the astronomer, first taught that the earth was a sphere and revolved on its axis every twenty-four hours, instead of the sun going around the earth, he was condemned as a here-

tic. The theologians of that day taught that the earth was flat and fixed and rested upon a stationary and solid foundation, and that the sun moved around the earth once each day. To teach contrary to the beliefs of the established and popular religion of that day was rank heresy, and doctrine that emanated from the pit of hell.

The church and state, being united at that time, formed a powerful combination against Galileo and his new teaching. He was asked to recant. He refused. They sentenced him to be placed on the rack. The state and church officials were present at the execution of the sentence. The screws were turned so tight that the muscles and sinews were taut. The church officials feigned to be merciful, and requested the civil executioner to halt and give Galileo another opportunity to recant his "damnable doctrine." He refused to recant. The order was given to turn the screws tighter. This time his muscles and sinews began to snap, and he screamed in agony. Again the ecclesiastical order was given to halt. Again he was asked to recant. In order

to save his body from further torture and an excruciating death, he feigned recantation, and orders were given to release him from the rack and to set him free.

The hierarchy rejoiced that it had succeeded in saving Galileo from the tortures of hell-fire in the last day and in redeeming a heretic from his errors. But the historian informs us that Galileo, as he was released from the torturous rack, was forced to lean upon the shoulders of two of his friends for support, and as they carried him away, he whispered in their ears: "Turning of the screws did not stop the earth from turning; she still moves."

Galileo sold his soul to save his skin, and instead of making a better Christian out of him, his persecutors only induced him to become a consummate hypocrite. All this was done to Galileo because he taught a new doctrine, which now is universally accepted as a scientific and Scriptural truth.

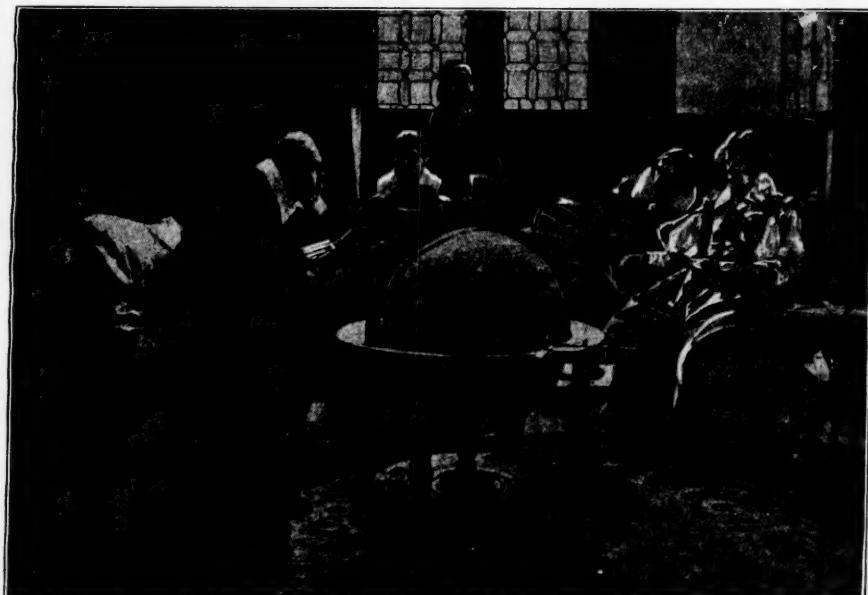
It is extremely difficult for the

Milton, the Blind Poet, Paying a Visit to Galileo, the Astronomer, in Florence. Galileo Was Persecuted for Advocating Ideas—Then Thought Heresy, but Now Known as Facts

general run of the people to accept new ideas and truths not before revealed, though true through all the ages. But heresies are not painful nor dangerous to those who entertain them, until the church and the state form an unholy alliance for the purpose of prescribing men's religion, for the punishment of heresy, and for failure to conform to the accepted notions of religious obligations and beliefs.

C. S. L.

RECOGNIZING the wisdom of the broad principle of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear duty did I fail to express my deepest conviction that we can place no secure reliance upon any apparent progress if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by divine revelation.—Pierce.



TITO LESSI, ARTIST

A MANIFESTO THAT

WE hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

This is fundamental truth. In geology the lowest stratum of rock is called "the fundamental rock." All else is built upon it. So with our Declaration of Independence. In its first statement is found the basal "fundamental rock" upon which all the superstructure of our government is built. Every principle embodied in that Declaration, and the later document, the Constitution, is declared as the will of the people. This first statement is the principle in constitutional government that marks the individual instead of the government as sovereign.

"We, the people of the United States," should rightly appreciate the wonderful government under which we enjoy blessings beyond any government ever upon the earth. We should be very happy to be intelligent regarding "these truths" and their permanency, which have proved such a boon to us—the people of the United States.

Government is instituted for the specific purpose of securing the rights of man. Says Blackstone of these rights that the Declaration of Independence holds self-evidently to be ours, "Those rights, then, which God and nature have established, and are therefore called natural rights, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable. On the contrary, no human legislation



A Restatement of Fundamental Principles

has the power to abridge or destroy them."—*Blackstone's Commentaries*.

Any measure, therefore, that would deprive us of these fundamental, basic rights, is in the very nature of the case, unconstitutional.

It cost a torrent of blood to live under the privileges and blessings which these naturally inalienable, and God-given rights, vouchsafed to us under constitutional law, have brought to us. We would appreciate them more, if, in retrospect we should go back often and contemplate that body of men, than whom none greater were ever produced, who gave us this most marvelous foundation upon which to erect the edifice of our government—the best ever given to any people since the world was—and reverently give ear and heed to their counsel.

Eventful years were 1776-89. In those years these two instruments, the Declaration of Independence and the Constitution, were produced. One was a manifesto that startled a world, declaring: "We hold these truths to be self-evident, that all men are created

T STARTLED A WORLD



By
A. R. Bell

equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." The other, setting forth sovereign rights as vested in the people, gave utterance to the following: "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

That memorable occasion in Independence Hall, Philadelphia, Pennsylvania, July 4, 1776, drove the last nail in the coffin of the corpse,—the divine right of kings,—so far as this fair land is concerned, and brought to the birth the most beautiful and divinely inspired offspring ever seen in human government since the world began.

And the notable year of 1789 gave us a Book of Rules, of which the historian says, "Self-government is a simple thing for a man, or for a community of a few men; but the problem of self-government becomes more difficult and complex as population increases, up to a certain limit. Beyond that limit, either self-government must cease, or a plan must be devised by which it can be carried on safely and efficiently under any conceivable expansion of conditions.

"No such plan had been seen in operation in the world until the American Constitution was created. History might furnish materials, but not the design. Even the makers of it builded better than they knew, because none of them had foreseen from the beginning what its final form would be. They had worked from point to point, and their only means of assuring the success of the complete edifice was in making each constituent part of it sound and just. God guided them by inspiring into their work a true principle of life as He inspires it into natural things, so that when at length they had done their duty as best they knew it, and retired from the works of their hands, they beheld with surprise a beautiful and symmetrical temple rising against the blue of heaven.

"As the artist who has created true beauty feels that it is not his, but is beyond him, so the makers of the Constitution felt, when they humbly marveled at what they had been the instruments of bringing to pass."—*"History of the United States," Hawthorne, Vol. II, p. 639.*

These two instruments have been a veritable light of the world. They have been the power that for a hundred and fifty years have so blessed the people living under them, that in that space

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"AFFECTIONATE VIGILANCE"

Over the Constitution

By H. H. Votaw

IN his sixth annual address, Washington exhorted citizens of "every description" to "persevere in their affectionate vigilance over that precious depositary of American happiness, the Constitution of the United States."

When these words were spoken, the conflict waged for liberty and the struggle necessary to frame a constitution that would preserve the rights so dearly bought, were fresh in the minds of all Americans. Washington was happy in his use of the words "affectionate vigilance." These words denote the pride of possession, the love inspired by an appreciation of the worth of the object to be protected, the tender regard to be shown to the Constitution till it could prove its great worth to even those who might question its perfection.

Vigilance may be inspired by fear, by self-interest, by suspicion. But vigilance born of affection is more untiring, more unselfish, more earnest, more enduring than any other kind can be.

If Americans of today were better acquainted with the early history of



this land, they would better appreciate the blessings they have. A comparison of the conditions that prevailed before the Revolution and after with respect to the rights and privileges of the individual would help any doubter or critic to develop an affection for the Constitution.

The fact that the dwellers in the colonies were far removed from the mother country, made it difficult to enforce obnoxious laws, and in consequence they were less irksome than they would otherwise have been. Inhabitants of sparsely settled countries, as

the colonies were, always enjoy more personal freedom than can be had in densely populated areas. Yet there was the constant knowledge that they were a subject people, that they might have a certain degree of toleration but no recognition of real liberty, that what they had might be taken away. These thoughts were more and more dwelt upon as the petty irritations of foreign-appointed officers increased and the injustices of the crown were considered.

The opportunities for initiative and

self-advancement that pioneers in new lands enjoy, doubtless did much to keep the colonists contented, or at least quiet, for some time. But the love of freedom, the desire for release from foreign domination, the growing belief that kings had no "divine right" to rule, the conviction that all men are created equal and should stand on an equality before the law, that the people were their own rightful rulers, and above all else, the rising demand that every one be allowed to worship God "according to the dictates of his own conscience," led to a revolt against Great Britain. Ultimately successful in the war, many believed that there could be devised no plan that would bring the colonies into a federal union. Some even felt that a union was undesirable. These feared that the larger States would seek to dominate the smaller and that some compromises would be demanded which would sacrifice fundamental rights. Eventually it was agreed that while the lower house of the Federal Congress would be chosen on the basis of population, the upper branch would be composed of two members from each State. Here the smaller or less populous States stood on a footing of equality with the larger, stronger, and more populous ones, thus protecting their interests. Until this was assured, the Constitution was not ratified.

Apparently the framers of this immortal document, believing that every one felt that full religious freedom

should be allowed to every citizen, feeling that this principle was understood by and adhered to by all, felt no need of embodying specific safeguards for religious rights in the Constitution. They were surprised at the opposition to its ratification that was encountered. The Baptists, the Seventh Day Baptists, the Jews, the Presbyterians, the Quakers, and other groups voiced their fears. Washington wrote to some of these and assured them that he stood for complete religious liberty. Jefferson stressed the same thought in correspondence with others. These two and Madison lent their efforts to drawing a bill of rights, and pledged their endeavors to have the safeguards embodied in them made a part of the fundamental law of the land. The first ten Amendments to the Constitution were the result. These were approved in the first session of Congress on September 23, 1789, and were ratified by ten of the original States

within a period of two years.

Careful study shows the Constitution to be the protector of all. Acquaintance with it must bring affection for it. Would to God all Americans would heed Washington's earnest counsel to "persevere in their affectionate vigilance over . . . the Constitution."



At His Inauguration as President, Washington Took a Solemn Oath to Preserve, Protect, and Defend the Constitution of the United States

In a democracy, dissidents enjoy free speech, but in a despotism all critics are perforce muzzled.

Will the Dilemma of the BOA CONSTRICTOR

Become Ours?

OUR Constitution provides for two separate and distinct governments. First, there is self-government, which concerns the rights of the individual. Then there is group government. But self-government is placed above group government. The men who founded our dual form of government were philosophers as well as statesmen. They recognized and established certain inalienable rights. These rights are not transferable and cannot be taken away. In all things pertaining to these rights a man is king and ruler, and group government has no right to invade them. Of these rights one is religious liberty, which guarantees the right of man to worship or not to worship God, according to the dictates of his own conscience.

Now the stupidity of man is evident when we contemplate that he has largely overlooked the prime purpose of government as conceived by the framers of that great charter of liberty, the Constitution. Government was and is instituted to protect the individual against the invasion of his rights. It is intended to preserve the privileges of the minority against the usurpation by a majority of these rights to life, liberty, and the pursuit of happiness.

Majority rule was never intended by the farsighted statesmen who drew up the blueprints of our Republic. They did not believe in a majority rule nor in a government by the whole people. They conceived of representative government by the leaders of the people, and not direct government. They knew the people too well! They knew their limitations. They sought to protect the people against their own follies.

Majorities need no government to guarantee to them their rights and

•
**Self-Government
and
Group Government**
•

By George T. Harding, 3rd., M.D.

privileges. It is for the individual and the minority that government is established. For them the architects of the Republic recognized certain inalienable rights of which no domineering majority should ever deprive them.

Government was conceived by them as an agency of protection—to protect the interests and rights of the minority. As the purpose of an umpire in a baseball game is to avoid fraud, to protect the rights of the individual, so the establishment of our government was for the purpose of protecting the individual citizen. An umpire is not there to call a man safe every time one of the teams wants a stolen base. Nor is government set up to legalize the efforts of any group who seek to steal an inalienable right and establish laws which deprive any group or individual of his rights to self-government.

That we are drifting away from the anchorage of the founding fathers is evident if we contemplate the bills that are being urged upon the Congress of the United States and the laws that are found on the statue books of the majority of the forty-eight States. Religious legislation is being urged with

such insistence by a willful and influential group claiming to represent the majority, that there is a real danger that laws which will deny us the right to religious liberty will be placed upon the statute books. Will we get into the dilemma of the boa constrictor before we raise our voice in protest?

The boa constrictor, while he was wiggling through the grass, came upon an old rail fence. There was a small opening between the rails, and the boa was about to squirm through, when it saw a rat. Being particularly fond of rats, it caught the rat and swallowed it, and then proceeded to make its way through the small opening in the rails. It got as far as the rat and couldn't get any farther. Just then another rat jumped up, and the boa bowed to its appetite and quickly swallowed the second rat. Now it couldn't go either way. After thinking it over for a moment, it decided that a condition had arisen over which it had no control.

We made our first mistake when we remained quiet and allowed Sunday laws to be written upon the State statute books. Will we allow ourselves to be placed in the dilemma of the snake by permitting Sunday legislation to be written into the laws of the nation?



THE freedom to think, the freedom to speak, the freedom to vote, the freedom of individual initiative, and the freedom to exercise one's own conscience, is a heritage every true American prizes above every other possession.

Ohio Supreme Court Holds Sunday Law Unconstitutional

THE Ohio Supreme Court on July 8, 1936, handed down a decision declaring unconstitutional a Sunday-closing ordinance of grocery stores, enacted by the city council of Toledo. The supreme court granted a permanent injunction to Elsa M. Olds, operator of a grocery store in Toledo, who filed a suit protesting the ordinance. The seven judges who sat in the case were unanimous in their opinion.

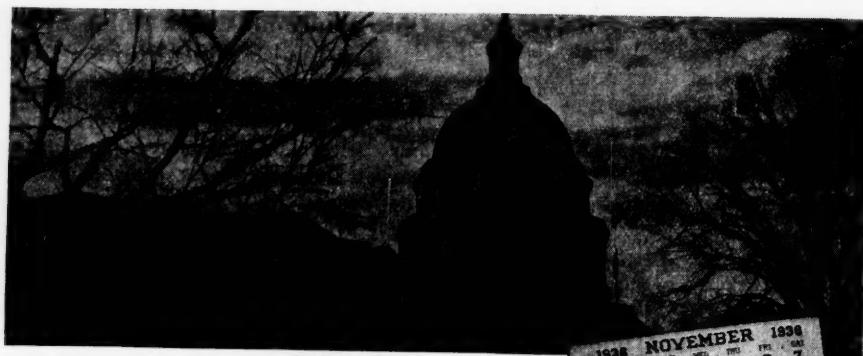
The supreme court reversed the court of appeals. The Sunday-closing ordinance would have prevented the sale of food on Sundays. The court held that the distribution of food is vital and necessary to health and life. The court further ruled that the police power of the State does not extend to limiting the hours of the operation of such places.

The court also held that the Sunday ordinance has no substantial relation to public safety, morals, or general welfare and is in contravention of "the due process clause" of the Federal Constitution. Enforcement of the Sunday ordinance, the court ruled, would impair property rights and injure the business of the plaintiff.

For many years we have contended through the columns of the LIBERTY magazine that Sunday laws are unconstitutional, religious in nature, an interference with the free exercise of the conscience, a denial of human rights, and unwarranted as an exercise of the police power of the State in behalf of the public safety, morals, health, and the general welfare of society. All such

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That CALENDAR REFORM SCHEME AGAIN

•
Would It Interfere With Religious Freedom?

•
What Was the Division of Time Known as the Week Made For?

•
By Judge Cyrus Simmons

IF the calendar change should be recommended by the League of Nations and legislated into law by the Congress of the United States, its constitutionality would be seriously questioned on the principle of religious liberty. This would be the case whether the thirteen-month, blank-day plan, or the twelve-month, equal-quarter, blank-day plan should be adopted.

In the beginning, agreeable to the Mosaic recital, the division of time by

the week was in obedience to the divine fiat. Because the week has no relation whatsoever to the motions of celestial bodies, there is no sound basis for a change in its periodic recurrence. All arguments founded upon any other theory have fallen by their own weight.

The weekly time particularly belongs to God, and is an outstanding feature of creation. By His wisdom, the days are numbered and limited to seven. Each day has its history in creation, and its assigned place in the week. If the cycle of the week is changed, its continuity is destroyed, and the identity and sacredness of the Sabbath is encroached upon. It was evidently made by God for man for religious reasons. The six working days of the week are as inseparably connected with the Sabbath as is the Sabbath with them. To destroy the original numerical rotation of the working days interferes with the observance of the Sabbath.

It is universally conceded by religionists that the Sabbath is a religious institution devoted to the worship of

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IT'S AGAINST the LAW in Boston

THE United Press, under date of July 15, states that the city officials of Boston, Massachusetts, placed on file a complaint made by the police department "charging Walter Bunchaft, of Dorchester, with selling two cans of baked beans on the Lord's day. An old law makes Sunday bean sales illegal. Sale of beer on the sabbath [referring to Sunday] is legal."

What an incongruity between our old laws and our modern laws with regard to regulating religious conduct on Sunday! But the old law was inconsistent with itself. It made it a crime to sell a can of baked beans on Sunday, but permitted you to bake your beans on Sunday, and eat them or sell them to others over the counter in a restaurant. It made it a crime to sell a cabbagehead on Sunday, but you could cut it up into coleslaw and sell it, without being a criminal. The old Sunday law made it a crime to sell raw tomatoes, but you could sell stewed tomatoes. You were allowed to attend an amateur baseball game on Sunday, but not a professional game. You were not allowed to travel except to and from church. You could play sacred music, but not any classical or secular music. Yet there are some people who have the duplicity and incredulity to tell us that these ancient Sunday laws were not religious, but civil laws.

The Lord's Day Alliance of America still believes these antiquated Sunday laws should be enforced. The secretary of the Lord's Day Alliance has of late personally conducted a sleuth campaign of his own, and has been doing police duty on Sundays, going about spying out other people's liberties and invoking the old Sunday laws of New York

to Sell BAKED BEANS on Sunday, But You Can Sell BEER

•

By the Editor

which were placed upon the statute books in colonial times when there was an established religion and church in New York. He has had merchants arrested for selling the necessities of life on Sunday, and has haled them to court and convicted and fined them for doing things that are perfectly innocent and laudable on Monday, but are considered a crime on Sunday in the judgment of Doctor Bowby, because they are contrary to his Calvinistic faith and the religious platform of the Lord's Day Alliance which he represents.

What Americans should do, in a country that does not believe that religious obligations should be enforced by the civil magistrate, is to repeal all these religious laws which have been left on our civil statute books from colonial times, and separate the church and state in fact, and not in theory only. As long as these antiquated religious laws are left on our State statute books, they are bound to plague us. They are deadly weapons in the hands of religious bigots, and serve them a good purpose in persecuting even better people than themselves. But the wheels of justice move slowly, and frequently not at all. It may be that these Puritanical and un-American laws will remain as thorns to plague us, and as pernicious weeds to destroy the fruitage

(Continued on page 28)

The CONSTITUTIONAL RIGHT

of a Person to Sell His Labor As He Deems Proper

A Recent Law Held by a California Court to Be Repugnant to Federal and State Constitutions

By Millward C. Taft
Attorney at Law

IT is indeed encouraging to those who believe in civil and religious liberty and who are not inclined to surrender their constitutional rights at the hue and cry of so-called reformers, to again learn that a man's constitutional liberty means more than his personal freedom.

On March 13 of this year, the district court of appeals of the first

district of California handed down a decision in the case of *ex parte* Boehine, reported in 55 Pacific Reporter 2d ed., p. 559, Advanced Sheets, which decision again recognized the constitutional right of a person to sell his labor upon such terms as he deems proper. This principle has before been recognized, not only by some of the State courts, but also by the Supreme Court of the United States, but regardless of such pronouncements, so-called Sunday laws are still being enforced in a number of States.

In the case referred to, the petitioner, was represented by Leo A. Sullivan, John G. Robertson, and A. K. Whitton, attorneys of Oakland, while the State of California was represented by U. S. Webb, attorney general of California; Darwin Bryan, deputy attorney general; Earl Warren, district attorney; also the deputy district attorney, city attorney, and assistant city attor-

ney. Mr. Boehine, was convicted and sentenced to imprisonment in the city prison of Oakland, for violating Section 23 of the barbershop law and its amendments, making it unlawful for any person to "operate or keep open any barbershop or college any more than six days in any one calendar week." The petitioner claimed that his imprisonment was unlaw-

ful and sought his freedom by a writ of habeas corpus to the superior court of that county. After a hearing upon the writ he was remanded to custody. The petitioner then made application to the district court of appeals for the same relief and upon the same grounds, namely, that the provisions of the law under which he was being prosecuted was unconstitutional and void because it was a violation of his rights secured to him as a citizen of Section 1 of the 14th Amendment to the Federal Constitution and Sections 1 and 21 of Article 1 and Subdivisions 2 and 33 of Section 25 of Article 4 of the constitution of the State of California. The provision of the Federal Constitution referred to reads:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any

(Continued on page 28)

SUNDAY-LAW CRUSADER

Favors

State "G-Men" to Enforce Religious Laws

By Thomas M. French



STIRRED to action by seeing numerous meat and poultry stores open on Sunday, while on his way to an eleven-o'clock preaching service, Dr. Bowlby determined on an active Sunday-closing crusade. He said to a reporter of the *New York Times* "that Mayor La Guardia, at a conference last Wednesday, had pledged the aid of the city, exercised through the police department, in the drive to eliminate violations of the Sunday-closing law.

"The time has come," Dr. Bowlby said, "when powerful racketeers and political rascals must be brought to justice. It is they who have connived to upset this law, and have made it impossible for the honest merchant and his workers to observe the Sabbath in quiet."

"If city officials failed to meet the problem, he said, he would appeal to the legislature for a force of State 'G-men' to enforce the local law."—*New York Times*, July 13, 1936.

The thing that so deeply stirred the Sunday-law crusader, was his attempt to close a shop while on his way to church. The *Times* gives the experience as follows:

"The Rev. Dr. Harry L. Bowlby, general secretary of the Lord's Day Alliance, entered the Clinton Street police station at 10:02 yesterday morn-

ing and rapped sharply on the desk.

"I want to register a complaint," said the veteran crusader against commercial activity on Sunday. "The poultry market at Pitt and Delancey Streets is open today in defiance of the law."

"I'll close 'em right up," the man behind the desk promised.

"So that they'll stay closed?"

"Sure."

"Very good. Send me a report in the morning."

"I can't do that. We'll close 'em, but we don't send any reports. It's against the department rules."

Dr. Bowlby froze the officer with a glance. He fished a card from his pocket and laid it on the desk.

"I'll expect that report, sir," Dr. Bowlby said. "You're a clerk here, aren't you? What's your name?"

"Green is the name. Lieutenant Green—John Aloysius Green."

Police Act Quickly

"With the issue of the report still unsettled, Dr. Bowlby walked out and took up a stand a block from the poultry market to determine what the police were going to do about it. A police car drove up almost at once, and the doors of the market flew shut. The car left and the doors flew open again.

"Dr. Bowlby reversed his course, and

(Continued on page 29)



A M E R I C A

Preserve, Protect, Your C O N S T I T U T I O N

BECAUSE it was framed and adopted by American patriots for American citizens.

BECAUSE it was designed by as able an assemblage of men as ever met in recorded history to form a government.

BECAUSE it was the fruit of sad experience and intensive study.

BECAUSE its supporters honestly sought to avoid the evils that caused the ruin of other nations.

BECAUSE "for the first time in the annals of mankind a government was established for the benefit of all the people, and ruled entirely by themselves."—Leigh.

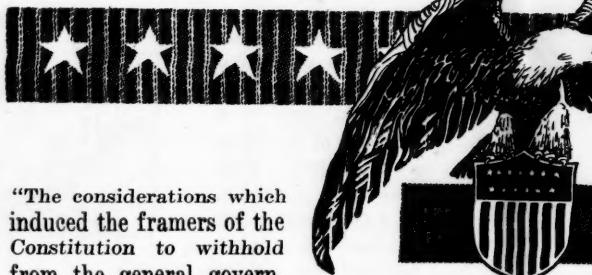
BECAUSE it was not the result of a political debate or the resolution of some social committee, but was the declaration of freemen against tyranny—the cry of humanity for justice and liberty.

BECAUSE, as the United States Supreme Court has said of its framers: "Those great and good men foresaw that troublesome times would arise when rulers and people would become restive under restraint, and seek by sharp and decisive measures to accomplish ends deemed just and proper; and that the principles of constitutional liberty would be in peril, unless established by irrepealable law. The history of the world had taught them that what was done in the past might be attempted in the future."

BECAUSE it lifted the States out of the slough of despond and started them on the path of success.

BECAUSE our wisest statesmen have declared it to be the secret of our marvelous peace and prosperity.

BECAUSE, as observed by Jackson:



"The considerations which induced the framers of the Constitution to withhold from the general government the power to regulate the great mass of the business and concerns of the people have been fully justified by experience."

BECAUSE in its provision for amendment, it is flexible enough to meet legitimate growth of the nation.

BECAUSE it protects freedom of speech, of the press, and of religion.

BECAUSE it permits Congress to establish a court, but not a religion; to suppress an insurrection, but not a newspaper; to close a port, but not our mouths; to regulate commerce, but not our lives; to take a vacation, but not our property.

BECAUSE it protects the divine right of man against the so-called divine right of kings.

BECAUSE it provides a government of law and not of man.

BECAUSE it balances the ruling power by dividing it into three independent branches.

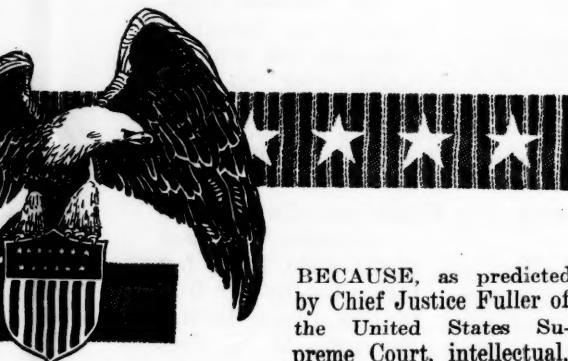
By
**Claude E.
Holmes**

I C A N S !

protect, and Defend

Your

C I T U T I O N



By
**Claude E.
Holmes**

BECAUSE, as predicted by Chief Justice Fuller of the United States Supreme Court, intellectual, moral, and material progress, in its largest sense, will cease "when man allows his beliefs, his family, his property, his labors, each of his acts, to be subjected to the omnipotence of the state."

BECAUSE, as the wise man Solomon says, "A threefold cord is not quickly broken." Eccl. 4:12.

BECAUSE reckless political drivers are flouting its speed laws.

BECAUSE under it citizens cannot legitimately be deprived of life, liberty, or property without due process of law.

BECAUSE, "Where no permanent security is given to the property and privilege of the citizens, and no measures pursued, but such as suit the temporary interest and convenience of the prevailing parties, I cannot figure to myself a government more truly degrading."—Charles Pinckney, 1787.

BECAUSE we need a strong mooring for the Ship of State.



BECAUSE it does not discriminate against any man because of his race, color, or religion.

BECAUSE there are no substitutes for the mighty principles for which it stands.

BECAUSE it "does not follow that the passions and caprices of the present hour are wiser than the collective experiences of all past generations."—Beck.

BECAUSE, as declared by Gladstone, one hundred years after its adoption, it is "the most wonderful work ever struck off at a given time by the brain and purpose of man."

BECAUSE, as Hamilton wrote: "Constitutions of civil government are not to be framed upon a calculation of existing exigencies, but upon a consideration of these with the probable exigencies of the ages, according to the natural and tried course of human affairs."

BECAUSE there is no magic in its words to save it from destruction if its guardians fail to watch and protect it. BECAUSE it upholds the sovereignty of the individual.

BECAUSE it stands as a buffer between freedom and despotism.

BECAUSE it is a stumbling block in the path of ambitious and designing men who would destroy our liberties.

BECAUSE, as confessed by Jefferson: "If once the people become indifferent to the public affairs, you and I, Congress and assemblies, judges and governors, shall all become wolves. It seems to be a law of our general nature in spite of individual exceptions."

BECAUSE it can be maintained only by a citizenry that is intelligent, honest, alert, fearless, and temperate.

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LIBERTY ENLIGHTENING the WORLD

DURING one of his visits to the United States, the French sculptor, Frederic Auguste Bartholdi, was impressed by the eagerness with which the immigrants crowded the decks for a first glimpse of the new land to which they were coming with such hope and confidence, and the thought came to him, "What a joy and encouragement it would be to these people if they could see something to welcome them, to remind them that this is a republic. What if there stood, like a great guardian, at the entrance of the continent, a colossal statue—a grand figure of a woman holding aloft a torch, and symbolizing Liberty Enlightening the World?"

Upon returning to his native land, Mr. Bartholdi proposed to the citizens of France that they, through popular subscription, present such a statue to the people of the United States. This suggestion was favorably received by the French, and in 1875 a society was formed to raise money and to build such a monument. In this way they desired to help America celebrate her 100th anniversary of national independence.

This gracious gesture on the part of French citizens was accepted by the people of America. Congress, by its appropriation of Fort Wood and Bedloe's Island, provided a place for

The Fiftieth Anniversary of the Unveiling of the Statue of Liberty in New York Harbor Will Be Celebrated This Fall

By S. M. Harlan



its erection. The funds necessary for building a base and for the erection of the statue was provided for by popular subscription and an appropriation by Congress.

A n American committee was formed to supervise the work of constructing the base

and pedestal. The building of the statue itself was a task which required the aid of sixty men for ten years. When completed, it was transported to American shores by a French man-of-war.

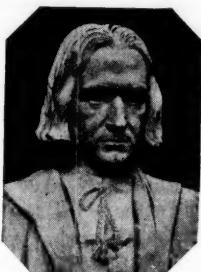
This statue, the largest in the world, is 151 feet high. The distance from the base of the pedestal to the torch is 305 feet. Some idea of its size can be gained from the fact that the length of the hand is sixteen feet, five inches, and the index finger, eight feet. This immense figure was unveiled with appropriate ceremonies October 28, 1886; and upon the same day of the month this year, the fiftieth anniversary of the unveiling, equally appropriate ceremonies will mark the event.

This statue was designed to be a symbol of the spirit of amity and good will existing between the two republics. Its flaming torch has sent rays of light and hope to thousands of lonely travelers from other lands who have come to our shores through the years to find civil liberty

(Continued on page 31)

of ROGER

Fourth
Part



ROGER WILLIAMS pioneered the way for the disestablishment of religion and the divorce of the church from the state in America. The burden of his soul was that all men might be free to worship or not to worship God, as their own consciences dictated. He endeavored to reestablish primitive Christianity in harmony with the teaching and practice of the Author of Christianity. The burden of every sermon he preached, of every book he wrote, and of all his labors of charity was to reveal the spirit of Christ to men, and lead them back to the true religion.

He spoke and wrote of Jesus Christ as the Author of all our liberties, and the Deliverer from all our bondages. In appealing to the lawmakers and magistrates of his time to be tolerant toward all religious dissenters, Roger Williams cited the example of his Lord, saying: "Jesus Christ, the greatest statesman that ever was, commands the toleration of the anti-Christians." He quoted Christ as saying: "If any man hear My words, and believe not, I judge him not: for I came not to judge [condemn] the world, but to save the world. . . . The word that I have spoken, the same shall judge him in the last day." He showed that in spiritual matters, God and not man was the judge in the last day, and therefore no man had a right to punish any man for his offenses against God and religion before the

WILLIAMS

By
Charles S. Longacre

judgment day. The civil magistrates could punish men for only civil offenses that had to do with man's relationships to man.

He argued that it frequently happened, and was at all times possible, that "followers of corrupt [heretical] opinions, whether they be pagans, Jews, Turks, or anti-Christians, may be obedient subjects of the civil laws." Therefore he contended that so-called heresy should never be punished by the civil magistrate, unless the exercise of that heresy led to the violation of the rights of others, and the individual should not be punished for the heresy, but for the infringement of the rights of others.

In Roger Williams' day, every man's religion was prescribed by the state, and all had to attend church services on Sunday and give financial support to religion, whether they were members of the state church or whether they made any profession of religion. He vigorously opposed, not only compulsory church attendance on Sunday and Sunday observance under duress of the civil magistrate, but the compulsory taxation of everybody to support religion or the state church. His ideas of a complete separation of church and state and of the free exercise of the conscience of the individual in religious matters were centuries in advance of his time. There is not a country in the world that has yet put all these fundamental principles of a complete separa-

tion of church and state into effect. Rhode Island was the only State that did it, and that State did it only as long as Roger Williams was the guiding spirit in its civil affairs. As soon as he relinquished his grip upon state affairs and passed off the stage of action, the State legislature enacted laws of

religious intolerance, compelled all people to observe Sunday under the penal codes, and sent so-called heretics into exile. But as long as Roger Williams lived and had a controlling voice in the making of laws and the administration and execution of those laws, no man suffered for conscience' sake, because there were no religious laws upon the statute books under which he could be prosecuted for his dissenting views in religious matters. There can be no religious persecution where the civil government is neutral upon all religious questions.

Roger Williams was so far in advance of the church and state leaders of his time, that to them he not only looked like a dwarf in the distance but as a consummate heretic. The church leaders of that day, aside from the Baptists, feared religious toleration and hated religious liberty. In following the teachings and example of John Calvin, who burned Servetus at the stake on a charge of heresy and who advocated the doctrine that "godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God and to maintain the unity of the faith," the Calvinists and Puritans did not hesitate to shed the blood of those whom they called heretics.

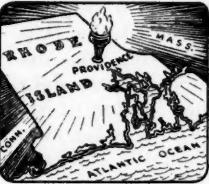
Rev. John Cotton not only denounced Roger Williams' views on religious freedom for the individual, but on democracy, saying: "Democracy, I do not conceive that ever God did ordain as a fit government either for church or commonwealth. . . . As for monarchy and aristocracy, they are both of them clearly approved and directed in Scripture." Rev. Nathaniel Ward, who styled himself a "Lawyer Divine," and drew up the first legal code for Mas-

sachusetts Bay Colony, in replying to the argument that it was religious persecution to deprive the individual of his right to liberty of conscience in religious matters, said: "It is an astonishment to think that the brains of men should be parboiled in such impious ignorance."

Religious Liberty was a perfect stranger, not only in New England, but in every country in Europe and in every Christian denomination except the Baptists. The Protestant Reformers who had begun so nobly to proclaim the gospel of liberty, the absolute supremacy of the word of God, the separation of church and state, a full and unrestricted freedom of conscience for the individual in religious matters, and the noninterference of the state in matters of heresy, soon abandoned this exalted platform, established their own religions by law, and delivered heretics and dissenters to the state to be punished. Roger Williams, of all the great Protestant Reformers, stood alone in the integrity of his position, and finally worked out a concrete example of a free church in a free state, where no citizen was molested for holding and practicing dissenting views in religious matters. Williams never once abandoned his position on the subject of religious liberty and the total separation of church and state. Martin Luther, in the beginning of his Reformation work, said:

"No one can command or ought to command the soul except God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown. . . . Whenever the temporal power presumes to legislate for the soul, it encroaches."

But Luther compromised this principle of religious liberty when he faced an emergency and accepted aid from the state, and when he received the support of the state he robbed the great Reformation movement of the glory and



"In Roger Williams' day, every man's religion was prescribed by the state, and all had to attend church services on Sunday and give financial support to religion whether they were members of the state church or whether they made any profession of religion." Failure to attend church services or give financial aid would often subject a citizen to cruel treatment and corporal punishment.

Roger Williams "vigorously opposed not only compulsory church attendance on Sunday, and Sunday observance under duress of the civil magistrate, but the compulsory taxation of everybody to support religion or the state church."

"Roger Williams took direct issue with both the Puritans and the Pilgrims, and denied the right of the civil magistrate to legislate the first table of the decalogue into civil law or have the civil magistrate punish any of the offenses against God as set forth in the first four commandments of the law of God."

The doctrine that gave the civil magistrate power to intrude into the spiritual realm was strongly opposed by Williams. Because of this opposition, he suffered bitter persecution. He stood steadfast, however, to the principle of separation of civil and religious matters, and never wavered in the advocacy of this principle.

"Roger Williams had advanced so far in the life of love which he advocated, and ascended so high upon the pedestal of 'soul liberty' and civil and religious freedom in matters of conscience and religion, that he encountered an impossible task to lift up the church-and-state leaders to his level. But the torch of liberty which he held aloft and which shone so brightly in Rhode Island in his day, was not . . . extinguished after his death." It is still being held aloft by true men in every State of the Union. May this light of religious freedom continue to send forth its rays and constantly brighten the way of every American citizen.

Congress, in 1864, invited each State in the Union to send statues of two of its most illustrious sons for permanent preservation in the Capitol. Many have responded, among them the State of Rhode Island. Naturally enough, one of its two statues is a marble figure of Roger Williams. It is the work of Franklin Simmonds.

In his left hand is a book upon which are the words, "Soul Liberty, 1638." As the life and work of Roger Williams has been reviewed during this centenary year, we have been led to appreciate more fully than ever before the grand principles of religious liberty which this "first American" gave to America.

splendor of a great spiritual triumph through Christ and the power of His work. His later writings reveal that he completely abandoned the principle of religious liberty and the doctrine of a separation of church and state. In writing how dissenting preachers should be dealt with, he advised:

"Since it is not good that in one parish the people should be exposed to contradictory preaching, he [the magistrate] should order to be silent whatever does not consist with the Scriptures."

Luther made his appeal to the civil ruler as the final judge and arbitrator of truth, and believed that heretics should be delivered to the civil magistrate for punishment. When the Anabaptists in the lands of the Reformation taught the doctrine of immersion as the proper Scriptural mode of baptism, and proclaimed infant baptism as utterly useless and without divine authority, the great Protestant Reformers applied the whip, the sword, the torch, as well

as fines, confiscation of property, and the dungeon cell to these dissenters. When the Protestant sects resorted to the civil authorities to punish heresy, it was merely a case of religious tyranny changing hands under a new religious regime.

In writing to Menius and Myconius in 1530, Martin Luther favored applying the sword to the Anabaptists. He said:

"I am pleased that you intend to publish a book against the Anabaptists as soon as possible. Since they are not only blasphemous, but also seditious men, let the sword exercise its rights over them, for it is the will of God that he shall have judgment who resisteth the power."

Melanchthon, a collaborer with Luther, in a letter to the diet at Hamburg, in 1537, advocated death by the sword to all who professed Anabaptist views. Zwingle, the Swiss Reformer, who perished with the sword, and whose statue in Zurich pictures him with a

Bible in his right hand and a sword in his left, not only persecuted the Baptists, but all dissenting sects who disagreed with his views. Even John Robinson, the renowned pastor of the Pilgrims in Holland, who was far more liberal in his views than the Puritans, vigorously defended the use of the magistrate's power in matters of church discipline "to punish religious actions, he [the magistrate] being the preserver of both tables, and so to punish all breaches of both."

Roger Williams took direct issue with both the Puritans and the Pilgrims, and denied the right of the civil magistrate to legislate the first table of the decalogue into civil law or have the civil magistrate punish any of the offenses against God as set forth in the first four commandments of the law of God. It was this doctrine of the intrusion of the power of the civil magistrate into the spiritual realm, which Roger Williams so vigorously opposed, and which he fought single-handed and alone, that caused his banishment and the bitter persecution he had to endure everywhere in his day.

He invited the Baptists as well as the Seventh Day Baptists to come to Rhode Island, where they might enjoy their faith without civil molestation. He finally accepted their faith. He said: "I believe their practice comes nearer the first practice of our great founder Christ Jesus than other practices of religion do."

When Mr. John Clarke, Mr. Obadiah Holmes, and Mr. Crandall were appointed by the Baptist church of Newport, Rhode Island, to visit an old man of the Baptist persuasion near Lynn, Massachusetts, at his own request, the civil magistrates and Puritan ecclesiastics of the Bay Colony decided it was time to nip the spread and growth of Anabaptistry in the bud. They arrested and imprisoned the three men and sentenced them to be fined or whipped. It is recorded that "they refused to pay the fines, which would be acknowledgment that they were

wrong." Some one else paid Clarke's fine, without his knowledge. Mr. Holmes was whipped so severely that for a long time "he could take no rest except by supporting himself on his knees and elbows." Two of his friends, John Spur and John Hazel, who had expressed their sympathy for Mr. Holmes' pitiable condition, were arrested and imprisoned. Mr. Clarke, concerning his own trial, said:

"At length the governor [John Endicott] stepped up and told us we had denied infant baptism, and being somewhat transported, told me I had deserved death, and said he would not have such trash brought into their jurisdiction."

Roger Williams wrote a letter of admonition and Christian rebuke to Governor Endicott, setting forth the great doctrine of liberty of conscience in religious matters,—of the equality of all men before the law, and of the "spiritual unlawfulness of persecution for cause of conscience." In his letter to Endicott, he says:

"I speak of conscience, to persuasion fixed in the mind and heart of man. . . . This conscience is found in all mankind, more or less, in Jews, Turks, papists, Protestants, pagans, etc. . . . O, how comes it then that I have heard so often, and heard so lately, and heard so much, that he that speaks so tenderly for his own, hath yet so little respect, mercy, or pity to the like conscientious persuasions of other men? Are all the thousands of millions of millions of consciences, at home and abroad, fuel only for a prison, for a whip, for a stake, for a gallows? Are no consciences to breathe the air but such as suit and sample his?"

Again he affirmed in his letter to Endicott his well-known position, denying the right of the "magistrate dealing in matters of conscience and religion, as also of persecuting and hunting any for any matter merely spiritual and religious." He sums up the essence of his argument on liberty of conscience to Endicott in the closing paragraph:

"Sir, I must be humbly bold to say that 'tis impossible for any man or men to maintain their Christ by their sword, and to worship a true Christ, to fight against all consciences opposite to theirs, and not to fight against God in some of them and to hunt after the precious life of the true Lord Jesus Christ. O, remember once again (as I began), and I humbly desire to remember with you, that every gray hair now on both of our heads, is a Boanerges, a Son of Thunder, and a warning piece to prepare us for the weighing of our last anchors, and to be gone from hence as if we had never been."

Roger Williams had advanced so far in "the life of love" which he advocated, and ascended so high upon the pedestal of "soul liberty" and civil and religious freedom in matters of conscience and religion, that he encountered an impossible task to lift up the church-and-state leaders to his level. But the torch of liberty which he held aloft and which shone so bright in Rhode Island in his day was not entirely extinguished after his death. The first Baptist church of Providence of which he was the first pastor, still voiced the message of Roger Williams, of freedom of the conscience of the individual and of the separation of church and state. The Baptists carried that message to Virginia, where they suffered much persecution; and Thomas Jefferson and James Madison became their attorneys and the defenders and champions of their cause for the disestablishment of religion. The ideas of Roger Williams found a rebirth in these two American champions of civil and religious liberty, and Thomas Jefferson gave expression to them in the Declaration of Independence, and James Madison in the Constitution of the United States.



WHEN the freedom of the press and of speech is shackled, Truth is exiled, Justice lies slain in the streets, and Liberty is doomed.

Jealously Guarding Our Freedom

BY HYACINTHE RINGROSE

OUT of a group of 430 exorbitantly paid Representatives there were but thirty or forty present in the Capitol when the administration's hopper was grinding out, like sausages, a string of far-reaching enactments. And yet some complacent people smile and say: "It can't happen here!" Can't happen? It is happening right before our eyes. . . .

No Declaration of Independence, no Constitution or Bill of Rights, can take the place of eternal vigilance if we wish to hold on to our blood-bought liberty. Our freedom, independence, and democratic institutions were not obtained for all time by the patriots of 1776. Washington and his associates simply handed over to us certain rights which can only be retained by our jealous guarding. To remain free we must repel the slightest encroachment upon our rights.

So the loyal citizen who loves America and all it means to him and his children cannot view with unconcern the danger of the present hour. He views with dismay the steady expansion of executive authority, the enormous increase in numbers and salaries of public officials, and the confusion and cost of government. . . .

For the past twenty-five years the trend has been against democracy all over the world. Let us not take it for granted that a return to absolutism can happen everywhere except in the United States of America. There is no political formula which can automatically retain even for us what we call civilization. But we can be free until the end, provided we guard our liberties.

To my way of thinking, the peril which this nation now faces is more fundamental than whether we have a Republican or a Democratic administration at Washington. We are, as Abraham Lincoln pointed out in his

(Continued on page 31)

Whither Is Our Country Going?

By Hon. W. E. Viner

Former Judge of an Illinois Court

LIBERTY is the fundamental principle upon which this government was founded under the Declaration of Independence, and under the provisions set forth in the Constitution signed by George Washington on September 17, 1787, headed by the following words:

"We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

To interpret the meaning of these words, the reader is not required to be a graduate from Yale. A boy in the grades can catch their purport. We all know the meaning of "liberty," and desire that liberty shall continue. The question arises: Where is our country going to land unless the true, thinking American people wage war against unwarranted attacks made by lawless and undeserving people who desire to overthrow the Constitution and to dictate to the Supreme Court how this country shall be run? There is no time to lose, for the Constitution has already been severely assailed; and unless the thinking people of the country wake up to that fact and again fight for our liberties, the whole structure of our democratic form of government is bound to fall, and we will face a dictator like the countries which have repudiated democracy. I urge that it is high time to safeguard the free rights of the American people which our forefathers gave to us in the days of Washington. It matters not with what political party we are affiliated,—Republican, Democratic, or what not,—for this is a vital question that reaches the heart of every

true American citizen who cherishes the thought of liberty which we have enjoyed from childhood.

The seed of oppression is fast germinating and getting such a firm root that if the law-abiding people do not take alarm, someday in the near future they will wake up cringing under the hand of a dictator, and this the liberty-loving people do not desire to face, for we are not ready yet to be shackled and to submit to dictators. If we do not buckle on the armor and fight for freedom as did our forefathers in 1776, and stand by the Constitution and the Supreme Court that have made this United States the most prosperous country in the world, then our freedom is gone.

In the Constitution, under Article I, Section 9, we read as follows:

"No money shall be drawn from the treasury but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time."

Has this section been carried out during the past three years? Perhaps the taxpayers can tell!

Again, I call your attention to Article II, Section 1, paragraphs 7 and 8, of the document that outlived its usefulness in horse-and-buggy times, so some one says, which said article reads as follows:

"Before he [the President] enters on the execution of his office, he shall take the following oath or affirmation: 'I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.'"

Has this oath been carried out by our present leader? If you desire to know, ask the members of the Supreme

Court, for perhaps they can enlighten you more than I. I will admit this document was drawn up away back in the horse-and-buggy times, and though it is now thought by some to be obsolete, that does not prove it so. Perhaps it might be better for the country if we were again back to those times, and perhaps we will wish we were before we get our debts paid.

Section 1 of Article III of the same instrument reads as follows:

"The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish. The judges, both of the Supreme and inferior courts, shall hold their offices during good behavior," etc.

If nine brilliant men who are familiar with the law are not able to guide us along those lines, I appeal to you and ask how one man can do it. I believe this is one of the most vital questions to be considered in dealing with the provisions of the Constitution. Ask the dictators of Europe what they did with the constitutions of their republics. They will tell you that they nullified them. Article V of our Constitution provides the method of amending the Constitution as follows:

"The Congress, whenever two thirds of both houses shall deem it necessary, shall propose amendments to this Constitution, or, on the application of the legislatures of two thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid, to all intents and purposes, as part of this Constitution, when ratified by the legislatures of three fourths of the several States, or by conventions in three fourths thereof, as the one or the other mode of ratification may be proposed by the Congress: Provided, that no amendment which may be made prior to the year one thousand eight hundred and eight shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no State, without its consent, shall be deprived of its equal suffrage in the Senate."

When a proposed amendment is placed before the people, it is food for thought, and should be deliberately scrutinized by all liberty-thinking

American people before a vote is taken; and if it interferes with the Supreme Court or if it should provide for a "dictator" in place of a President, it is time to pause and think before you cast your ballot. We have made amendments to the Constitution, and thank God for Article I therein, which reads as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

This Amendment, in my judgment, presents the most vital issue that confronts the American people at this time, and it is time we should awake from dreamland and consider the welfare of the next generation. If our civil liberties are set aside, it will not be long till our religious rights will be invaded. We must see to it that we continue liberty in place of tyranny—liberty backed up by a rule of the whole people and not subject to any one man or a meager set of men; for I am convinced that our liberty-loving people will never submit to communism or socialism.

In this crisis I appeal to the rich and poor, black and white, for every vote counts one. We hear some liberty-loving people say there is no danger of losing our freedom; but I say, Wake up before it is too late, and stand by the Constitution and the Supreme Court; and if we all take that stand, our country will still lead the world in the fight for the preservation of the cause of civil and religious liberty.



A DICTATOR assumes that the people are incompetent to govern themselves, only fit for menial tasks, and he justifies this position by pious talk about the common good, anesthetizing their consciences by sporadic philanthropies, for which they must pay dearly later.

Facing the Crisis

(Continued from page 3)

ness, the heritage of all mankind. Multitudes rejoiced in the thought that they had caught a view of the promised land, and that soon the lion and the lamb would peacefully lie down together. But what a change a few short years have wrought. In rapid succession, nation after nation has repudiated representative government and religious freedom as well. Dictators and bureaucracies now hold sway over most of the earth, while human liberty lies prostrate in the dust. It is said that not more than 25 per cent of the world's population have even a semblance of personal liberty, popular rule, and religious freedom. Great Britain and the United States are the only two major nations in all the world where freedom of conscience and democracy prevail. And even at this moment there is every evidence that the same forces of evil are at work in these lands, threatening the people with the loss of all they hold dear, and menacing the world with the destruction of all that has been gained through the centuries of struggle and suffering and sacrifice.

"The world has never been less safe for democracy than it is today," said Stanley Baldwin, prime minister of Great Britain, a short time ago. "We have but a short time before us in which to prepare for eventualities," says Neville Chamberlain, chancellor of the British exchequer. To my mind the threat to the world today means that we are facing the crisis of the ages. There never was a time in the history of the world when so much was at stake as at the present time. It should constitute a challenge to every lover of liberty, to every exponent of human rights, to every soul who loves his God, and who would safeguard the heaven-born principles of justice, fairness, and equity, to rally to a defense of those principles, and to unite in an effort to stem the tide that is already sweeping civilization from

its moorings and threatening the happiness and well-being of mankind everywhere.



Ohio Supreme Court Holds Sunday Law Unconstitutional

(Continued from page 11)

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C. S. L.



A Manifesto That Startled a World

(Continued from page 7)

of time this nation has been lifted from obscurity to become the wonder power of the world, and the greatest country of opportunity to individual men and women that has ever blessed the world.

The late President Coolidge said, in a Fourth of July address in Philadelphia:

"Whatever may have been the impression created by the news which went out from this city on that summer day in 1776, there can be no doubt as to the estimate which is now placed on it. At the end of 150 years, the four corners of the earth unite in coming to Philadelphia as to a holy shrine, in grateful acknowledgment of a service so great, which a few inspired men here rendered to humanity, that it is still the preeminent support of free government throughout the world. . . .

"Amid all the clash of conflicting interests, amid all the welter of partisan politics, every American can turn for solace and consolation to the Declaration of Independence and the Constitution of the United States with the assurance and confidence that these two great charters of freedom and jus-

tic remain firm and unshaken. Whatever perils appear, whatever danger threatens, the nation remains secure in the knowledge that the ultimate application of the law of the land will provide an adequate defense and protection.... If there is any one thing among us that is established beyond question, it is self-government,—the right of the people to rule. If there is any failure in respect to any of these principles, it is because there is a failure on the part of individuals to observe them."

Shall we not pledge anew our troth to these principles that have made us great? Shall we not guard our rights and liberties that have cost so dear? Shall we not see to it in these days when retrogression is in the very atmosphere we breathe, that by voice and pen and vote we determine that "government of the people, by the people, for the people, shall not perish from the earth"?



That Calendar-Reform Scheme Again

(Continued from page 12)

the Creator in commemoration of creation. The commandment to work six days is just as imperative as to rest on the seventh. Therefore, the days of the week were consecutively numbered so that the identity of the Sabbath could be preserved according to the word of God.

Any law of the land that interferes with or destroys the weekly cycle as originally made by God, impairs the religious freedom of the individual.

Such a law is in contravention of the spirit and genius of our Constitution, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Such a law would be passed over the protest of 3,500,000 Disciples of Christ; over the protest of doubtless as many of the three branches of Judaism; and over the protest of a

multitude of Seventh-day Adventists and other liberty-loving citizens of the United States.

Such a law would be assailed as unconstitutional because it prohibits the free exercise of religion by the manipulation of an artificial week, whereby the identical Sabbath of the decalogue is obscured and caused, for business conveniences, to go in procession through a legislated week with no regard whatever for the religion of those who keep the seventh-day Sabbath of the Bible.

Our liberties were founded on divine principles, and our Bill of Rights seeks to protect the conscience of the individual in the exercise of the inalienable rights that have never been surrendered by the citizen to the state.

The identification of "the seventh-day" Sabbath, and not any seventh part of time, depends upon the integrity of the weekly cycle as established at creation, and upon the identification of the first day. How can one tell which is the seventh day of the week according to the word of God if he does not know which is the first? The religionists who are willing to stake eternity on an indefinite seventh day, or seventh part of a man-made week, have no constitutional right to ask for a law that will prohibit the free exercise of the religion of those who conscientiously believe in keeping "the seventh day" of the week as divinely appointed for the Sabbath.

The religiousness of this position becomes more apparent when we consider that the very God who made the week and numbered the days designates "the seventh day" as "the Sabbath" in His law, which says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God."

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Facing the Crisis

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That Calendar-Reform Scheme Again

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In our government, the rights of the minority are just as sacred as the rights of the majority, and our Constitution will not uphold a law that is tinted with religion.

It's Against the Law in Boston to Sell Baked Beans on Sunday, but You Can Sell Beer

(Continued from page 13)

of our American ideals of religious liberty.

That is exactly what Thomas Jefferson feared. He stated that if these religious laws were not repealed and our liberties made secure at the time of the founding of our Republic, they would remain and would revive persecution and ultimately destroy our precious heritage of freedom. It seems now that he was a true prophet. His ideals and principles are sneered at and overridden, and his prophecy is on the way to rapid fulfillment.

Our only hope of saving our heritage of civil and religious liberty is a complete divorce of the church and state, and a repeal of all the religious laws still existent upon our civil statute books.



The Constitutional Right of a Person to Sell His Labor as He Deems Proper

(Continued from page 14)

person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The court in its opinion held that such a law as the one in question was repugnant to both the Federal and State constitutions guaranteeing the right of a citizen to pursue a lawful calling, and also repugnant to the constitution of the State of California forbidding the enactment of a special law when one general in its scope is already existent. There are today a number of States whose statutes provide that "when a general law can be made effective, no special law shall be enacted." (Among these is the State of Colorado, but in spite of this statute, it has a special law forbidding any person to

carry on the business of bartering on Sunday. Such inconsistencies are not uncommon. They show that deep underlying principles are not fully understood nor appreciated by many legislators.)

Since the world's first Sunday law enacted in 321 A.D. by Emperor Constantine under a church-and-state regime, religious beliefs of the dominant churches in many countries, and in some of our States, are permitted to control and usurp the civil and religious rights of its citizens. This is not merely a theory, but a fact. It is generally claimed by Sunday-law advocates that Sunday laws protect labor. The court in the Boehme case stated, in referring to what is meant by a man's constitutional liberty and personal freedom, that "it means, with many other rights, his right freely to labor and own the labor of his toil. It is a curious law for the protection of labor which punishes the laborer for working. . . . The laboring barber, engaged in a most respectable, useful, and cleanly pursuit, is singled out from the thousands of his fellows in other employment and told that willy-nilly he shall not work on holidays and Sundays after twelve o'clock noon. His wishes, taste, or necessities are not consulted. If he labors, he is a criminal. Such protection to labor, carried a little further, would send him from the jail to the poorhouse."

The supreme court of California as far back as 1896, in the case of *ex parte* Jentzsch, 112 California 468, held that a Sunday-closing law applying to barbershops only was invalid and unconstitutional. In this case, as in others, it is very generally argued by those representing the State, that such laws are valid under police regulation. But a careful study of this question, and the decisions of several of the highest courts of some of the States, shows that the police power is limited, for in order to secure its protection it must be determined whether or not there is a

threatened danger; does the regulation involve a constitutional right; and is the regulation reasonable? The purpose of a statute must be determined from the natural and legal effects of the language employed, and whether it is or is not repugnant to the constitution must be determined from the natural effect of such a statute when put into operation, and not from proclaimed purpose.

In the Boehine case the district court of appeals sustained the petitioner's writ of habeas corpus, and the prisoner was discharged.



Sunday-Law Crusader Favors State "G-Men" to Enforce Religious Laws

(Continued from page 15)

presented himself to Lieutenant Green for the second time.

"We've got a radio car on the way over there," the officer said as Dr. Bowlby swung through the door.

"The car got there all right," retorted the clergyman, "but evidently they have no respect for your authority. The place is wide open again."

"The lieutenant flushed. 'I'll send the sergeant over,' he said. 'That's the only place in this precinct that stays open.'

"Will you close it and keep it closed?" asked Dr. Bowlby.

"I don't know how we can. It would be more effective if you got a summons yourself than if we proceeded against them."

"If I were captain of this precinct, as I am not, I would keep them closed," Dr. Bowlby said with assurance.

"How?"

"I'd throw them in jail."

"But we send them to the courts and they get off with a fine of \$1 or \$2, or a suspended sentence."

"If I couldn't get cooperation from the courts," declared Dr. Bowlby, "I'd

proceed against the judge for malfeasance."

"Having delivered himself of that ultimatum, Dr. Bowlby clapped his straw hat on his head and left to check up again on the results of his campaign. As on the previous occasion he saw the doors slam shut. When he drove past ten minutes later the doors were open.

"Convinced that there was nothing to be gained by further appeals to authority, he proceeded to Brooklyn where he was scheduled to deliver the 11 A.M. sermon."

This Sunday-law crusader made good his threat against open stores on Sunday, as is shown by the following from the *New York Times*, July 21:

"Another Sunday tour of the lower East Side by the Rev. Dr. Harry L. Bowlby, general secretary of the Lord's Day Alliance, resulted yesterday in the arraignment of fourteen storekeepers, butchers, and proprietors of clothing stores in Essex Market Court on charges of violating the Sabbath-closing law.

"Magistrate Peter A. Abeles imposed \$5 fines on seven proprietors, and committed one man to jail. Two others received suspended sentences, one man was released, and the cases of the remaining three were adjourned."

This well illustrates the spirit prompting religious laws. The man who does not regard a religious day is made a criminal in the eyes of the churchman. He is charged with criminality for doing on one day what is legitimate on another. Believing that he should not be compelled to observe a religious day, he defies the law.

On the other hand, if a person believes that he should keep holy a day unto his Lord, there is nothing to prevent his doing so. He observes the day because of love for God. Why should his neighbor's attitude toward that day influence him? It may be reasoned that if he is a merchant he will suffer loss, should his neighbor keep his store open. But how does that hinder a Christian

in his devotion? Christianity is born of sacrifice. Our Lord, "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He yielded up His place in heaven, and chose the humble lot of a peasant, and gave His life to save others. Should the Christian, then, yield his convictions concerning his Sabbath because of a pecuniary monetary loss through another's keeping open his place of business?

We believe that the principle underlying the enactment and enforcement of Sunday laws is wrong. These laws are religious and do not come within the scope of civil government. They breed religious intolerance. And the spirit of intolerance is not Christian. The Christian religion is based on voluntary obedience, and its motive is love to God and fellow men. Christianity cannot be forced on any one. When its ritual or doctrine is received under civil pressure, it ceases to be Christianity.

The enforcement of civil law for the protection of citizens is right, but it is not right to drag State or municipal officials into the enforcement of religious legislation. Such a course is un-American. Let us keep church and state forever separate in this liberty-loving Republic.

Religious-law crusaders are misguided in their program. Doubtless many who enter upon such crusades are conscientious and have the well-being of their fellow countrymen at heart; but the very nature of their work leads them on, before they are aware of it, into bigotry and intolerance, which are foreign to Christianity. We wonder what would be the spirit of the preacher in the pulpit who had spent the early hours of his rest day in rounding up Sunday violators and bringing their cases to the notice of the police, at the same time demanding that the police prosecute these religious criminals. Would this program prepare a minister for preaching the love of God and charity toward all men?

Well would it be for the Christian clergy to consider Christ's attitude toward those who rejected Him. The disciples said to their Master: "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" but He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." Luke 9:54, 55.



Americans! Preserve, Protect, and Defend Your Constitution

(Continued from page 17)

BECAUSE it gives all opportunity to succeed physically, morally, and financially.

BECAUSE it protects the weak against the strong—the minority against the majority.

BECAUSE there is a widespread lack of understanding as to the evil that will result should its strength be impaired.

BECAUSE we are confronted by a flood of subversive influences seeking its destruction.

BECAUSE, as warned by Samuel Adams: "If the liberties of America are ever completely ruined, it will in all probability be the consequence of a mistaken notion of prudence, which leads men to acquiesce in measures of the most destructive tendency for the sake of present ease."

BECAUSE, as predicted by Benjamin Franklin: "There is no form of government but may be a blessing to the people if well administered; and I believe further that this is likely to be well administered for a course of years, and can only end in despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other."

BECAUSE as solemnly counseled by Washington, we should "resist with care the spirit of innovation upon its prin-

eiples, however specious the pretext. One method of assault may be to effect, in the forms of the Constitution, alterations which will impair the energy of the system, and thus undermine what cannot be directly overthrown."

BECAUSE, as prophesized by Lord Macaulay, in 1857, the reins of our government in the twentieth century would be taken over by some Caesar or Napoleon, or the country would be plundered and laid waste by Huns and Vandals engendered within by our own institutions.

BECAUSE it "expressly recognizes preexisting and basic individual rights, and such rights cannot rightfully be impaired by other laws—they are beyond the power of the majority or any other group of individuals or officials of the government."—*Desvernine*.

BECAUSE, "when you read the story of nations dead and gone, you will see that their decline began when the parasites got too numerous, and flaunted their supposed power. . . . If the Republic of the United States ever becomes but a memory, like Carthage, Athens, and Rome, . . . when a man may yet be tried and sentenced without the right of counsel and defense, it will be because we forgot—we forgot."—*Hubbard*.

BECAUSE, as declared by Daniel Webster, when Secretary of State, "it is a written instrument; a recorded fundamental law; it is the bond, and the only bond, of the Union of these States; it is all that gives us a national character."

BECAUSE "this we know—that liberty, which is the soul of our existence, once fled, can return no more."—*Ames, 1788.*

AN emergency is sometimes seized as an excuse for the declaration of a moratorium on the liberties of the people.

Jealously Guarding Our Freedom

(Continued from page 23)

Gettysburg address, facing the problem whether a government such as ours, dedicated to the proposition that all men are created equal, can survive.—*New York Times.*



Liberty Enlightening the World

(Continued from page 18)

and freedom to worship God as their consciences dictated. To homeward-bound American travelers the sight of the Statue of Liberty is one to thrill their hearts with joy that they are citizens of a country which recognizes the principles of liberty.

The world today has great need, not so much of symbols, as of the true spirit of helpfulness and good will among the nations. There is so much of hate, so much of ill will and selfishness, among the peoples and governments of the world, that to be invited to join in a celebration of this nature cannot do otherwise than bring to our mind anew the fact that this nation was founded upon principles of justice, where each citizen is protected in his inherent rights by constitutional law. We sadly observe, however, that some who have come to these shores do not respect or appreciate these constitutional privileges.

May we use this occasion to proclaim anew our allegiance to the ideals that have made this country the haven of the oppressed and the land of the free.



HUMAN nature is so constituted that in every church and in every state there are bound to be dissidents who are at least passively hostile to the existing order.



To think is dangerous, but not to think is far more so.

News and Comment

THE supreme court of California recently declared the law for one day of rest out of every seven, as applied to barbers, unconstitutional and an interference of personal liberty.

DR. C. D. BROAD, professor of moral philosophy at Cambridge University, near London, England, advocates the death penalty for pacifists who refuse to undertake war service.

THE Atlanta (Georgia) *Constitution*, in an editorial says: "Preachers in polities are the bane of the church." "The churches should call down the clowns in their pulpits." "When a priest like Coughlin denounces the President as a liar and a traitor, he besmirches his calling and discredits the ministry."

FORTY persons were seriously injured as the result of a dispute between a Moslem and a Hindu over music being played in front of a Hindu temple. A religious riot was engendered. What difference is there between this happening and a Sunday law which fines people for playing secular music on Sunday?

"WE have boasted of freedom for 150 years, but most of us regard this inheritance from our fathers as a permanent thing, and fail to realize that if we are to remain free, we must constantly fight off the enemies who threaten our heritage from every side. Other nations have been free and they have lost this precious boon."—*Daughter of America Magazine*.

RECENTLY a committee of the Massachusetts Legislature voted unanimously to extend a pardon to Roger Williams. The record of his banishment from the Massachusetts Bay Colony had never been straightened out, but was still standing against him. They acted, not because they wished to atone for the harshness and cruelty of their forebears, but because Rhode Island is celebrating its tercentenary of the founding

of Rhode Island by Roger Williams this year, and the officials of the celebration in Rhode Island had asked Massachusetts for a little friendly cooperation. Better late than never.

THE Court of Appeals of California handed down a decision recently, ruling that the six-day barbershop law enacted by the last legislature is unconstitutional, because it interferes with a barber's personal liberty. The case is now going to the State supreme court for a final decision.

THE city council of Charlotte, North Carolina, prohibits baseball and swimming on Sunday where fees are charged. The city council of Spokane, Washington, allows baseball, theaters, confectionery stores, and service stations to operate, but prohibits grocery stores from selling the necessities of life on Sunday. It is strange how the religious mind works in different localities of the country.

AN old city Sunday blue law of Gastonia, North Carolina, was dug up which makes it "unlawful for any person to play a mechanical piano or other similar instrument on Sunday," and as a result, Charles and Maggie Dee were arrested for operating a mechanical musical machine on Sunday, July 26. They are awaiting trial, and undoubtedly will be fined, as these religious "blue" laws are, as a rule, enforced as long as they remain upon the statute books.

IN contrast to the religious laws enacted by religious fanatics and zealots in this country, the antireligious fanatics of Soviet Russia passed a law on April 8, 1929, which forbids participation in religious worship to persons under eighteen; forbids religious association except "cult associations," forbids any activity for ministers of worship outside their own places of worship, and forbids the preaching of the gospel to those not of their own faith. Both are extreme positions, and the one is the reaction of the other.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.

2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.

3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.

4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.

5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.

6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.

7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.

8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.

9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.

10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D.C. (secretary, C. S. Longacre; associate, H. H. Votaw), or any of the affiliated organizations given below:

AFFILIATED ORGANIZATIONS

Atlantic Religious Liberty Association (affiliated organizations in Maine, New Hampshire, Vermont, Massachusetts, New York, Rhode Island, and Connecticut): Office, South Lancaster, Mass.; Sec., W. H. Heckman.

Central States Religious Liberty Association (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, Wyoming, Iowa, Minnesota, and North and South Dakota): Office, 4547 Calvert St., College View, Lincoln, Nebr.; Sec., J. F. Piper.

Columbia Religious Liberty Association (affiliated organizations in Pennsylvania, Ohio, New Jersey, West Virginia, Virginia, Delaware, and Maryland): Office, 507 Flower Ave., Takoma Park, Washington, D. C.; Sec., H. J. Detwiler.

Lake States Religious Liberty Association (affiliated organizations in Michigan, Illinois, Indiana, and Wisconsin): Office, Drawer C, Berrien Springs, Mich.; Sec., W. H. Holden.

North Pacific Religious Liberty Association (affiliated organizations in Oregon, Idaho, Montana, Washington, and Alaska): Office, 202 South Palouse St., Walla Walla, Wash.; Sec., E. K. Slade.

Pacific Religious Liberty Association (affiliated organizations in California, Nevada, Utah, Arizona, and Hawaii): Office, Box 146, Glendale, Calif.; Sec., W. M. Adams.

Southern Religious Liberty Association (affiliated organizations in Alabama, Mississippi, North and South Carolina, Florida, Georgia, Kentucky, and

Tennessee): Office, 4502 Brainerd Road, Chattanooga, Tenn.; Sec., J. K. Jones.

Southwestern Religious Liberty Association (affiliated organizations in Arkansas, Louisiana, Oklahoma, New Mexico, and Texas): Office, Keene, Texas; Sec., R. L. Benton.

ORGANIZATIONS OUTSIDE U. S. A.

Canadian Religious Liberty Association: Office, 209-212 Birks Bldg., Winnipeg, Manitoba, Canada; Sec., W. B. Ochs.

Australasian Religious Liberty Association: Office, "Mizpah," Wahroonga, New South Wales, Australia; Sec., A. W. Anderson.

African Religious Liberty Association: Office, Grove Ave., Claremont, Cape Province, South Africa; Sec., J. I. Robison.

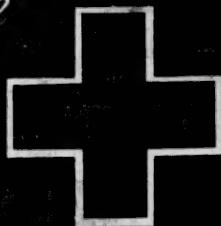
Central European Religious Liberty Association: Office, Rümelinbachweg 60, Basel, Switzerland; Sec., A. Vollmer.

Northern European Religious Liberty Association: Office, 41 Hazel Gardens, Edgware, Middlesex, England; Sec., W. E. Read.

Southern European Religious Liberty Association: Office, 49 Ave. de la Grande Armée, Paris 16, France; Sec., Dr. J. Nussbaum.

Philippine Island Religious Liberty Association: Office, Box 401, Manila, Philippine Islands; Sec., F. A. Pratt.

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